/145 cont./

562 224 833 with the woman, supposing that those weaken him physically and also mentally for the exercise of certain offices of his sex; and when he then, thanks to a reasoning by analogy, is led to suppose that the woman would be capable, by means of her contact, of drawing /146/ the strength from the weapons, it is not proved, with this, that he feels superior to the other sex or disdains it. Such customs are found among many peoples of different continents.

833 173 [224] Tiago Aipobureu in Meruri would tell me: "In the past, the men pulled out the mandibles of the ounce, but today they copulate so much they cannot do that anymore. Copulation attacks the blood very much, for this reason the man is stronger when he copulates rarely. In the past they had sexual relations only once or twice a month, today they have them once or twice a week. And in the past, the woman, in spite of the few relations, was content with the man for fear of losing him."

832 833 173 It seems, however, that in certain opposition to this is the indication by the same Tiago Aipobureu, according to which in the past the men consumed as an aphrodisiac the pitch of the jatobá (Hymenaea sp.). "Today the people only rarely eat this pitch; it is not necessary any more because now people always desire to copulate." -- Would this change not be provoked by the Bororo way of living and nourishing themselves, which our civilization altered so much?

832 They say that the only form of sexual caress known by the Bororo is to tickle each other, especially in the armpits and the pudenda, a thing which besides is never manifested in public.

838 839 171 Homosexuality and onanism are unknown among the Bororo, as well as among the majority of the Indian tribes visited by me.

/488 cont./

283 flock or a few hairs placed together and had fastened them to the short end of the stick, the larger part of the little stick, below the whorl, would be rolled on the right thigh with the right hand, the spindle being held slantwise; thus, the thread was formed on the shorter part of the stick above the whorl. The finished thread was wound on the long part below the whorl.

The hair-threads were plaited into a cord which was worn around the head hair, around the waist, or, for protection against the snapping of the bowstring, around the wrist. Palm fiber cord was twisted by hand on the thigh. The great toe was often used in string work.

[286] Actual weaving, that is to say, the interlacing of threads crossing at right angles, was unknown. The men made narrow [301] bands out of cotton threads, /489/ into which porcupine quills were plaited and which were worn like suspenders, cf. Figs. 141 /see p. 610/ and 129 /see p. 589/, as chest strings by both sexes, as well as arm bands by artfully interlacing threads between two thin rods.

461 How elegantly and neatly the men worked was particularly striking in the making of arrows. There were so many small dexterous movements which one would have expected only from the delicate hands of women. Among these I include particularly the decoration with tiny colored feathers, each of which was placed on the ground one by one and carefully arranged.

Nor can there be more chatter and laughter in a spinning room than there was here in the baitó. True, it was not very womanly when suddenly, for the sake of variety, two of the workers got up and staged a regular wrestling match which was watched with great interest by the others. They stood up, wrestled, threw each other, and resumed their work or lay down again for 517 dolce far niente. For comfortable idlers were never lacking; [832] and there was also seldom lacking, though the women otherwise stayed away, a loving couple who lay under a common red coverlet and dallied. No one paid any attention to them except a few friends troubled by mild jealousy, who at the moment were being neglected by the common lover and had to be content to sit beside the pair and chat with them.